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is true, in regard to this difficult word, but an expression of opinion would have been in place.

*Brise* f. 'leiser Wind,' aus gleichbed. engl. *breeze*? (woher auch frz. *brise*). The opposite is probably true, the Eng. *breeze* coming from French *brise* (cf. Skeat, p. 76, and Diez, p. 66).

The two numbers reach *hehlen* and we are promised the completion of the work in seven or eight numbers. We do not doubt that the author will be able to bring his work within the prescribed compass, if he observes the brevity which so far has characterized the work. The whole is not to cost more than twelve marks and will thus be within the reach of a wide class of students. The fact that German type is employed indicates that it is intended for a wide circulation. We shall wait impatiently for its completion.

S. P.

Altenglische Legenden. Neue Folge. Mit Einleitung und Anmerkungen.

Herausgegeben von C. HORSTMANN. Heilbronn: Gebr. Henninger, 1881.

Barbour's des schottischen National-dichters Legendensammlung nebst den Fragmenten seines Trojanerkrieges. Zum ersten mal herausgegeben und kritisch bearbeitet von C. HORSTMANN. I Band. Heilbronn, Gebr. Henninger, 1881; II Band, 1882.

In 1875 Horstmann first published his *Altenglische Legenden*, and in 1878 his *Sammlung Altenglischer Legenden*, which have now been greatly enlarged by his *Altenglische Legenden*, neue Folge. This work is provided with a general introduction, which treats of the meaning and position of the Legend, the first part showing the introduction and reading of the Legends as part of the daily church service, at first in the monasteries and later in the parochial churches, where, being read in the vernacular, they supplied the place of sermons and homilies. The second part shows the origin and development of the Legends from the Martyrologies, to which the Lives, at first authentic, were gradually added, and then these were so increased by the introduction of the unauthentic and the miraculous, and by additions to their number, that every day in the year was provided with its saint's life. Starting from the Martyrology of Eusebius, worked over by Jerome (as is thought), rewritten for the English church by Bede, though preserved only in the form given to it by Florus, added to by Rabanus Maurus, Ado, Usuardus, Notker (†912), and others, the list at last contained in outline the legends of all the saints of the church. These, increased by the Lives and by didactic additions, were collected in one whole by Wolfhard, about the beginning of the 10th century; Aelfric's Anglo-Saxon collection, about the end of that century, presupposes a Latin original. But the increased worship of saints in the 13th century gave occasion for the great work of Jacobus a Voragine, archbishop of Genoa 1292-98, the *Legenda aurea sive Historia lombardica*, which took the place of all preceding collections, "und als goldenes Volksbuch sich im Fluge die Welt eroberte." Jacobus united all the material accessible to him, and presented a collection of Legends as complete as possible, a sort of final edition. The older Old-English collections of Legends, while proceeding from Latin originals, do not depend on the *Legenda*

*Aurea*, but the later collections, as Barbour's and others, are mostly translated word for word from that work. The older collections, however, show an exact agreement with it even in the most minute particulars. Here follows a special introduction of a hundred pages on the Old-English collections of Legends, in which six such collections are enumerated and the various manuscripts of these most carefully described.

The Legends form an important division of Old-English literature, which is chiefly of a religious tone and is written for the moral and spiritual edification of the people. Soon after the conversion of England this Christian poetry took the place of the heathen national epic poetry. [The Christian influence is seen already in the heathen "Beowulf."] The four legends of Cynewulf, Guthlac, Juliana, Andrew, and Helena, belong to the flourishing period of Anglo-Saxon poetry, the second half of the eighth century. To the tenth century belong the Menology, the Blickling Homilies, those of Aelfric, and his *Passiones martyrum*, the first collection of Old-English Legends (soon to be published by Professor Skeat for the Early English Text Society), and a little later the Homilies of Archbishop Wulfstan, only one of which has yet been published. During the reign of Norman influence the Homilies were still read and copied, the Ormulum, the Ancren Riwe, and the contemporary Legends, S. Marherete, Juliane, and Katerine, were produced. Others are found during the thirteenth century which, while showing French influence, preserve their national, epic, Germanic character. The later legends are written under the influence of the French romantic poetry, and as pure poetry are inferior to those mentioned above. They are composed by monkish poets for the service of the church and for reading in sermons, hence poetic style yielded to practical ends.

The limits of this notice permit a mere mention of the six collections. I. The first of these is the *South-English* collection, composed in Gloucestershire in the last quarter of the 13th century, probably by the monks of the abbey of Gloucester, but not all by Robert of Gloucester, to whom it has been attributed. II. The *North-English* collection of Homilies and Legends. Although the North withheld itself from French influence longer than the South, still this influence finally penetrated there, and in the beginning of the 14th century the North was the chief seat of English literature; here more attention was paid to poetic form, and verse and rime were handled with greater skill. The *Cursor Mundi*, a compendium of biblical history, with additions from the apocrypha, and the legends, is the first principal work of this kind. Soon after arose the northern cycle of Homilies. The original collection comprised merely the *Dominicalia evangelia*, or the Gospels for the Sundays of the church-year, with those for Christmas, Epiphany, Easter-Monday, Whit-Monday, Ascension, the Purification and the Assumption of the Virgin Mary, paraphrased, expounded according to the Fathers, and accompanied by an edifying legendary tale. This collection was based on the Missal of the Diocese of Durham. Next comes the collection of the *Vernon MS*, written about 1375 in the Southern dialect, comprising the *Dominicalia* of the northern cycle and a series of later Homilies, originally composed in the Southern dialect. Lastly comes the collection of Homilies and Legends in *MSS Harl. 4196* and *Cotton. Tiberius E VII*, the first of which belongs to the middle of the 14th century and the second is a little earlier. This new collection absorbed the old and added a large number of

new pieces, and it is this which Horstmann prints in full, containing thirty-four legends, and an appendix, Alexius, from other MSS. III. *Barbour's* Scotch collection forms the third, contained in only *one* MS, Camb. Univ. Libr. Gg II, 6, composed about 1380-90. English saints are excluded from the work, and its source is the *Legenda aurea*, with some omissions and additions. Horstmann's *Altenglische Legenden* contains but one legend, that of *S. Machor* or *Moris* from this collection, the other forty-nine being published in the separate work mentioned above. IV. The *Festial* of John Myrk, a prose collection, in the dialect of Shropshire, forms the next important work. Myrk was a Canon of the monastery of Lilleshul; his Instructions for Parish Priests have already (1868) been published by the Early English Text Society. He wrote this work about the year 1400, and tells us in his Prologue: "I haue drawe this treti sewyng owt of *legenda aurea* with more addyng-to." He has worked very freely, and his additions are from the *Gesta Romanorum* and English sources. It was first printed by Caxton, 1483, and Horstmann gives eighteen editions printed between 1483 and 1532, a strong proof of its popularity. He prints as an example the Sermon on the Festival of S. Alkmund, from the oldest MS, Cotton. Claudius A II. V. Osbern Bokenam's *Lives of Saints*, 1443-46, contains twenty-seven lives of female saints. It exists in but one MS, Arundel 327, and was printed for the Roxburghe Club in 1835. The author was a "doctor of dyuynite, frere Austyn of the Conuent of Stokclare" in Suffolk, and used the *Legenda aurea* as his source. VI. Lastly, we have the Old-English translation of the *Legenda aurea*, made in 1438, and published twice by Caxton, 1484 and 1487, with many additions. It was probably written by different hands, and translated from the French, not directly from the Latin, as a note to one of the four MSS asserts.

Besides the above-mentioned thirty-four legends from MSS Harl. 4196 and Cotton. Tiberius E VII, with one from Barbour's collection, Horstmann publishes twenty-three single legends, extending from A. D. 1290 to 1430, and one, St. Eustas, by John Partridge, as late as 1566, with an appendix containing four others. We thus have at hand a collection of sixty-three legends, belonging chiefly to the fourteenth century, with a very complete introduction, to which this summary has done but scant justice. It supplies valuable texts for the study of the religious literature of that century, and for the further prosecution of the grammatical and metrical investigations already instituted by Dr. Morris, Professor Skeat, and other editors of the Early English Text Society's publications.

Barbour's collection has already been mentioned above. Horstmann's introduction to the first volume describes its relation to the *Legenda aurea* and the sources of those portions not taken from that work. Barbour's independent additions often show his personality, especially his merciful and conciliatory disposition. The object of the work, as of other such collections, was a religious one, the spiritual edification of the laity.

Vol. I contains twenty-six legends, and Vol. II twenty-three, together with two fragments of Barbour's *Sege of Troye*, one from the beginning (596 lines), and the other from the end (3118 lines). The source of Barbour's work is Guido da Colonna's *Historiae destructionis Troiae*, and the corresponding Latin text is printed by Horstmann at the foot of each page. The

fragments are contained in two MSS of Lydgate's Troy-Book, and form the beginning and the conclusion of that work. They are written in riming iambic couplets of four feet.

JAMES M. GARNETT.

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Terentiana. Quaestiones cum specimine Lexici, scripsit Dr. EDMUNDU HAULER. Vindobonae apud Hoelderum, 1882. Pp. 47.

The subject of Latin lexicography has come prominently to the foreground within the last decade, and such is the present activity of scholars in this field that the outlook for the future is very hopeful. The special lexicon of Meiguet to the Orations of Cicero, which has already reached the letter Q, and the Lexicon Taciteum of Gerber and Greef, are models of their kind, and in point of fullness and detail of arrangement leave little to be desired. According to recent announcements of Teubner we shall soon have a Lexicon Lucretianum with full citation of passages by Dr. J. Woltjer of Amsterdam, and Dr. Hauler presents us here with what promises to be a very complete lexicon to Terence. A Plautus lexicon can hardly be begun until all the plays have been critically edited. A pressing desideratum which ought to be supplied in the near future is a special lexicon to the letters of Cicero. The indefatigable Dr. Georges, who has just entered on his seventy-seventh year, deserves the lasting gratitude of scholars for the conscientious way in which he has utilized the special monographs on different authors for the improvement of his dictionary. Not, however, until we have complete special lexica to the authors of different periods, and indices to the Inscriptions, can we expect a Latin dictionary which shall in any way adequately represent the wealth of the Latin language.

The editor of a special lexicon to any author must be something more than a mere index-maker. He must enter into the spirit of his author, know his syntax, and have at least a fair acquaintance with the usage of contemporary and preceding writers. Dr. Hauler has wisely given us some evidence of his fitness for the task which he has undertaken by his judicious treatment of several *quaestiones* connected with the text of Terence.

In Eun. v. 267, where Umpfenbach reads

*Set Pdrlenonem ante ostium †Thaidis tristem video,*

he proposes *huius* (or *eius*) *stare* for *Thaidis*. He reviews the various emendations hitherto proposed (omitting, however, to mention that of Sievers in *Acta Soc. Phil. Lips.* Vol. II, p. 79 to read *Thainis* for *Thaidis*), and shows that Bentley was on the right track in proposing to read *opperiri*, which verb, however, does not suit the meaning as well as *stare*. *Thaidis* was a gloss for *huius* which afterwards crept into the text. *Statur* in Parmeno's reply, v. 271, supports *stare*. Dr. Hauler will doubtless not be displeased to learn that Bentley in effect anticipated his proposal. On the margin of Bentley's private copy of his 1726 edition of Terence, now preserved in the British Museum under number 833 K. 13 (see Vol. III of this Journal, p. 61 f.), I find *stare eius*, while *opperiri* is underscored as no longer satisfying Bentley. The order *stare eius* was no doubt adopted by Bentley to give the verse the regular caesura. I must not omit to mention that before the verse he has also written *iam stare*. In confirmation